Dr. Channing's Notebook: Passages From The Unpublished Manuscripts Of William Ellery Channing (1887)

William Ellery Channing
Grace Ellery Channing

DR. CHANNING'S NOTE-BOOK

PASSAGES FROM THE UNPUBLISHED MANUSCRIPTS OF WILLIAM ELLERY CHANNING

SELECTED BY HIS GRANDDAUGHTER

GRACE ELLERY CHANNING

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In adding this little volume to the published works of William Ellery Channing, a special interest is claimed for it from its origin and character.

The "Notes" are from the unpublished manuscripts left by him, and set apart for this purpose by his nephew and biographer, William Henry Channing, and by his son. They have been gathered with careful study, and are here reproduced, without change or revision of any kind. Many of them bear internal evidence of this in their abrupt construction. So far has the desire to preserve their integrity been carried that it is only justice to the publishers to exonerate them from all responsibility for incomplete sentences or idiomatic use of words.

What is possibly lost in elegance is more than compensated in vigor and freedom of expression. Written for personal and immediate reference, the papers have the absolute unrestraint of self-communion; yet we feel that in giving them to the world no injustice is done to the writer. He loses nothing through this nearer acquaintance.

It was Dr. Channing's habit to make notes at all times, to jot down the train of thought suggested by the books he was reading, as well as his own solitary musings. Often words or phrases

from other writers are set down with the ideas they suggest; and sometimes it has been difficult to disentangle the two. The most faithful care has been employed to reject such passages. Should any have escaped, the fault must be attributed to the compiler.

Many thoughts will be recognized as familiar; the form, however, is believed to be new, and we think, as a book distinctly *not* theological in character, it presents another and broader view of Channing himself.

The selections which close the volume, beginning with "Sensation," are from the chapters of his unfinished work on Man, which was designed to be the crowning labor of his life. Nearly half a century has elapsed since these pages were penned, and it will not be strange if no great or striking novelty is found, at the present day, in the philosophy they embody; but they show most fully the spiritual thought which was so far in advance of his own time, and emphasize anew the special characteristics of Channing's mind and faith. Therefore, as well as for their beauty, they are included in this volume.

To those here and across the water whose lives are bound up with all movements for freedom, this little book, as a voice for individual liberty, will carry its own special welcome; and to the friends of Channing everywhere it is offered.

GRACE ELLERY CHANNING.

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DR. CHANNING'S NOTE-BOOK.

Freedom.

FREEDOM is not merely a means. It is an end. It is the well-being of a rational nature. To take it away is to violate the essential law and aspiration of that nature.

Freedom a reason. Freedom is an end to support our rational nature.

If there be one interest dear to me on earth, it is the freedom of the human mind. If I have found my existence a growing good, — if I have gained any large views of religion or my own nature, — if I have in any measure invigorated, I know nothing to which, under God, I am so indebted as to my freedom. This has been breath of life to me.

Freedom is indebted to God for freedom

The abuses of freedom are better than chains, for they are self-corrective. Man should always feel himself too great to be a slave.

NB 2 It is okay to abuse freedom in some way B/c we can correct it; slavery is much worse. No person is made to be a slave.

Forego everything, rather than invest another with the power of determining your actions, or transfer to him the empire which belongs only to our own minds.

Don't give up your freedom to anybody.

NB 2

Each man being a law to himself, he cannot be a slave to others.

Worlds should not tempt me to bend my mind to the yoke which Christians here bear. I owe too much to intellectual liberty. If I have made any progress, — here the spring.

Civil liberty is not enough. There may be a tyranny of the multitude, of opinion, over the individual. He is free who is most encouraged to consult his highest nature and to act from it. Popularity enslaves. We want no limits to the range of the human mind.

How many have fought for civil liberty with not a glimpse of true freedom!

I let the bird go whose songs I desire, because the life and joy of liberty are his element and true good.

In so doing I set free every slave, — I wish for each being his true element and good.

The necessities of nature leave us no liberty. How we act on traditional rules, maxims, customs! How few think for themselves! How many depend for light!

Liberty is not an animal license.

Man.

I am never to lose the consciousness of my own importance as an intellectual and moral being. Whoever respects it is my friend. I deserve this respect.

Neglect, contempt, indifference, are all improper towards such a being as Man.

How far are men kept in wickedness by being taught that it is their natural state!

Must not all ambition die when we see the Divine likeness in all souls? Before this, slavery and war fall.

The misery of mankind is not this or that calamity, but ignorance of the true resources from all calamity.

In injuring a man the injury is not measured by the pain inflicted, but by the *being* injured.

Man, if he make virtue his chief end, can turn all things into *means*.

The gift of reason and consciousness make a being who is to govern himself: — he is only to be

A friend is one who respects our moral & intellectual powers.

we should not neglect people or show them indifference

Teachings that say we are wicked help to make us wicked

Our divine likeness means that slavery & war should fall away.

All things should be a means for living a virtuous life.

Reason & consciousness mean we can govern ourselves.

people all have a great destiny.

restrained when he would injure others. He has a great destiny which he only can fulfil.

societies are to help their people to improve.

Every human being has a right to all the means of improvement which society can afford.

Obstinacy comes sometimes from a *half*-view of human dignity, and then it is better than pliancy.

great person:
① High ability to look inward for guidance
② Listens to the soul on what is just.

Do we not feel a man to be great just in proportion as he forms himself, — retreats into himself for guidance and adheres to what his own soul pronounces to be right and good?

Man is at once a social and a religious being. Religion cannot flourish without charity, nor the reverse. Man is a mutilated being when destitute of either sentiment.

people are two-fold:
① religious
② social

He who searches himself with the distinct conviction that he is a being framed and gifted for universal love will join the deepest humility to the most unbounded aspirings.

(Religion & charity they support each other)

Every man cannot do everything for himself. He must be helped. But the end of being helped is that he may act more energetically. The man who is always receiving aids, instead of conferring them, is a poor creature.

we need to see ourselves as set for universal love, & this will bring us humility.

We do need help, but this should help us to live better. we need to be helped, & this aid should lead us

A man was not made merely to enjoy, — the higher end is character. A condition making him merry, but degrading him, is the worst. It is well that degradation should bring misery.

Every soul is great — unspeakably so.

Man's nature is now divided. Body wars against soul. A new reverence for the body is needed, — such as will protect it from foreign violence.

Show masks a nature meant for greatness.

There is no feeling of obligation to accomplish the purposes of human nature.

Man cannot control outward nature, — he can do more, he can rise above it. In all changes he can hold his steadfast course. He can adhere to the great and good, though opposed by the universe.

The lowest, most ignorant, man is to be treated with respect. Not because we are worthless, but because we are so noble. Our own development of powers should only awaken a livelier concern towards those in whom the Divine ray slumbers.

Man everywhere fights against man. The at-

tempt to eclipse another is an act of hostility. — Love has infinite obstacles.

To give a generous hope to man of his own nature, is to enrich him immeasurably.

I am not to ask or expect God to determine my mind. That is my proper work.

Learn to view earthly distinctions as trifling. See in every rank, MAN.

The great man among the great will show less than a far inferior man among the little.

Men are sinful just as they are foolish, and good just as they are wise, — *i. e.*, very mixed in both respects.

Avoid undue severity. Call a man a harder name than he merits, and you so far confirm him in error and create sympathy *with* him.

What have you lost? Everything essentially precious is left you, for your own nature is left you. Had a calamity fallen on you which had robbed you of the attributes of reason, or annihilated the principle of duty, or the Idea of God, or the capacity of pure love, — then you would have incurred an infinite loss. Over such a calamity, no weeping would be excessive, but the misfortunes of the day — what have they taken?

Associate man with God. Plead for him as he has never been pleaded for before.

We need to bring men to God.

Society—the State.

I owe so much to my country that I cannot, ought not, to be indifferent to its interests.

The country has given Channing a lot a will be present for the state.

Republicanism does not know itself. It is highest spiritualism. It is the rejection of all outward distinction. It honors man as man.

The people have a right to be well governed. They have a right to judge whether they are, — and, if convinced they are not, they have a right to change the government.

we should be governed well; if not, we can change the government.

A bad sovereign makes an unhappy country. Does this rule change when the people are sovereign? Can the people govern any farther than they are enlightened and self governed? The people swayed by demagogues do *not* rule.

A bad leader creates an unhappy people

Despotism is a cure for parties. Shut up men's mouths and minds, and all will agree, but who wishes thus to banish party spirit? In free governments we shall have variety of thoughts, views. The free mind is still a blessing.

we want to continue to have a country of free minds.

It is the distinction of a statesman from a

statesman – comprehends eternal
politician – low interests hide the eternal

politician that he sees, comprehends and seizes on the enduring, the stable, the eternal, — that low temporary interests do not hide the everlasting.

we need sympathy for the common masses in order to help them.

Nothing but sympathy with society will lead to its cure. Hence those who are raised above the mass can do little.

To be elected to office, the person should be spiritually better.

No man has a claim to office but on grounds of spiritual distinction.

Our ability to create is our highest & most universal right

Man's right to his productive power is higher, more universal than all others.

as we have an interest in govt, we all have a right to vote.

Every individual has a right to vote, as each has an interest in government and is an end of government. This interest is expressed by his individual action in the government.

How we fold up ourselves in our comforts and respectablenesses! How little we dream what surrounds us!

The suppression of the multitude by *force* is not *order*. It is *rebellion kept down*.

We live lives of contradiction. We speak of justice, but don't bring justice into the world.

We lead self-contradictory lives, — admit ideas of justice, but do not apply them, declaim against degrading labors, but avail ourselves of them.

Wealth worship *must* cease.

Employments degrading to others are crimes. No man has a right to grow rich, employing people in ways which brutalize them.

Why should property be taken care of by government, rather than other things? Why not science, arts, virtue?

What does it indicate that we pass suffering in the streets without noticing it, — see human misery, destitution, degradation, and not heed it?

Society is a war of force for the protection of individuals. What has this war achieved, what murder, oppression!

Is it safe to accumulate physical force in any hands?

It is of no importance that there should be a rich man in the community, but of great importance that there should not be a poor one. Affluence does good to none. Pauperism does evil to all.

To elevate employments, remove debasing circumstances, is a great duty. Let every being have means and aids to improvement.

That others may be better for serving us should be our end.

We need to stop worshipping wealth.

we shouldn't pass human suffering in the street w/o noticing it.

Society has used force to protect people. This has helped to bring oppression

We want to make sure there aren't poor people among us.

We need to make sure all people have the ability to improve

How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.

The purpose of God is not to give us wealth to keep off evil.

Men are toiling perpetually for ease. They ask for a social order which will give them security. They try to fence off the evils of life by their gains, their social connections, their social ranks. Let time flow easily. Let unpleasant questions be turned aside. Let nothing disturb them. This paradise of comfort and ease they sigh for. — But such is not the purpose of God.

When we look at the *influential*, the *respectable*, have we any ground of hope!

Society is filled w/ low minds.

The present state of society is the creature of low, earthy minds. All sympathy with it then is perilous. The factitious, conventional, fashionable tone is essentially low. The whole era is tainted.

Life, when a drudgery for subsistence, seems to fall below the existence of animals; who sport, — take free range.

The people must not serve as pedestal for a great man.

We need to make sure that things in life go to those who need it the most.

What right have we to anything for ourselves, which would do greater good to others?

The whole tendency of the present state of things is to self-indulgence, — and this is a deadly atmosphere. He who would do good must not live in it.

In order to do good, we can't live in self-indulgence

Strange, with such a founder, example, as Washington, we so want faith in *moral* government.

Only a few of the laboring class can rise, for it is *by them* that any one rises.

All true society is the acting of one spirit on another, the communication of the activity of one soul to another.

In society, one soul works on another.

The man living to amuse himself, who contributes nothing to the general movement, should be counted false to his trust, — to his race.

If we do nothing for humanity, we are false to it

All vice is forging chains for a country. You, men of pleasure, are bowing us to a master.

In the present state of society must not the noblest be despised?

Is it right to make a display of wealth by which the poor are humbled in their own eyes, and by which their ideas of the happiness of higher conditions are perverted?

Nothing is so injurious as for a man to form himself on a state of society which he is called to *re*form.

Much of our social interactions reinforce complacency. we need to keep a balance in developing our mind & social graces.

How much of social intercourse consists of efforts to maintain one another's self complacency!

Our social nature should keep pace with the intellectual. To lose the power of communication by our solitary studies is very injurious.

The use of credit is that a man to get it must fulfil his contracts. It is a stimulus to fidelity.

Equality comes w/ capacity to act. We need to labor, & this makes us fit for society.

I am no leveller. I have no favors to gather of the poor. I would accept no office they can give me. I ask no votes. I hold the doctrine of equality only on the ground of the capacity of souls. I have learned it not from demagogues, but from divine sages: a man who labors is fit for any society.

Of what avail good laws if men of property alone can use them, — if justice is too dear for the poor!

The idea of a whole, and general good, leads to what has done infinite mischief, — to the merging of the individual in a mass. This is infinitely corrupt.

The idea of a general good has merged the individual w/ the masses. This is corrupt.

To extinguish the moral life in a fellow creature is the greatest sin, — far greater than murder.

Murder is not as bad as putting out the moral life in a person.

The unhappy man, reduced to dependence on alms, finds his lot a burden, and temptation too hard for common virtue, — whilst he who is threatened with indigence is powerfully drawn to seek refuge in crime.

The threat of poverty pulls one toward crime.

It is murder to kill a man, but not to let him starve, and if, when starving, he steals, he may be justly punished!

(?)

Is not law sustained by personal reverence? It is as well that the few, as the many, should rule, if both have the spirit of ruling.

So long as people have the spirit to rule, they should

Past powers are seized on by selfishness and sensuality. The energies spent for wealth would ennoble individuals and society.

We were made for something nobler than to get money. We do infinite dishonor to our minds and life to suppose that we have no higher work than to amass dust.

A high end in the community is an impulse which individuals can hardly withstand. Whatever the community *demands* will be done.

Were men in a brotherly spirit to join their forces for one another's defence, the forces of outward nature would harm them little. Universal justice and love would change the earth, with all its storms and droughts, into paradise.

Man's selfishness is more withering than drought, his passions more desolating than floods, his excesses more deadly than disease.

Our business is not to find fault with the world discontentedly. It is the world in which God has placed us, — therefore the best for us, and we should apply ourselves to the work of reforming it cheerfully, joyfully.

Ideas, passively received from abroad, do little good. Is not this the hardship of the multitude — that the spring within is not touched?

We cannot eradicate humanity. We are never to think the link severed which binds us to all. To feel its power when weakened, — to be drawn to others in whom humanity is obscured, — this is glorious!

We keep one another down, when our only aim should be to lift up one another.

Sentiment does more than force.

In our attempts to conciliate the world we lose all our energy.

He is the pleasing companion who gives activity to other minds.

In respecting one right we are learning to respect all.

Hard work is for many a sterner despot than an absolute king.

Wealth is power over others. Ought not this, like all power, to be limited?

We melt whole multitudes into one mass, — call them a country, — England, — etc., and hate and fight them. Ought we not to dissolve all these, to see people as human beings?

This association into nations, — is it to endure forever?

You owe your leisure to the man who works. Then study for him. You are his debtor. You owe your mind to him — then use your mind for him — give it. This is the great duty.

No man, I hold it, has a right to improve himself for himself only. He improves through the laborers who have transmitted ancient knowledge. We need different classes — but each for all!

We should help others to discover truth. To hide power through love, to teach without humbling, — this is beautiful. How little the right of our brothers is respected! How much oppressing of the spirit to which we ought to give freedom!

It is a sign of infancy when only a few beings interest us.

The more undoubted a person's rank is, the more easily he can condescend; for no one can form the idea of his being on a level with inferiors whom he notices. Hence there is little real condescension!

Is any class of men to be so honored as those who espouse the cause of the most friendless, and who can gain nothing but reproach, — who make no compromise with opinion?

I have seen men whose whole souls seemed smothered by the idea of property. When they saw another man, the first idea seemed to be, how much is he worth?

All the magnificence of a nature shrinks before property.

It is sometimes easier to give than to be just. Giving implies superiority. Equity acknowledges another's claims as rights.

Slavery.

A man comprehends a *human being.* I would no more think of owning him than of owning earth or Heaven.

We must strike at the root of slavery, — unconsciousness of the dignity of the human being.

Slavery is a branch of the general contempt of human nature, and goes to increase it. Never will Man be honored till every chain is broken! What must he think of his race who sees its members made brutes?

Ought not men to feel deeply for great evils — Would anything but thunder wake up men?

A condition under which a human being is kept from progress is infinitely wrong. The slave cannot be so viewed as to impose respect — the humanity cannot come out to the master. He may be a pet or an animal, but not a man.

I cannot have a *right* to make a being the instrument of my enjoyment who has a *right* to seek his own.

The desire of progress is the vital principle of

To own a person is as absurd as trying to own earth & heaven.

Slavery arises from not being conscious of human dignity

Slavery is contempt for human nature

Slavery keeps people from progress.

we can't use another for our own enjoyment — they can seek their own

human nature. Slavery is death to *hope*. It has no future. That human beings can be gay under such a lot shows the death of the soul.

Suppose men were too debased for freedom. They are bound to be free, — bound to rise from their debasement.

No man has a right to sell himself forever. — There can be no equivalent. Certain rights are inalienable.

The advantage of freedom is that we may be ourselves, not bear the stamp of another; and this is implied, that the individual will be a higher and happier being than if formed by any one.

War.

What is a declaration of war but a devotion of two countries to every evil which power and passion can inflict!

In war our gain is our brother's loss, — our success his misery. When we triumph, he mourns. A benevolent mind must weep amidst success.

That human beings should deliberately destroy one another and call this glory!

Humans want to progress. slavery kills hope. since slaves are happy (or can be) in slavey, it shows the soul is dead. we aren't meant to be debased; we are meant to be free. people can't sell themselves for life. We will be happiest. Freedom allows us to be ourselves & not to be somebody other than who we are.

War is the destruction of others; this is not glory. It should make us weep.

Shall man desolate God's works? Disciples of the prince of peace, — shall we destroy one another!

Self-Culture.

Greatness is inward sovereignty. He who is not shaped by innumerable influences, — but bends them all to the ends of the moral nature, — he is great.

Self-reverence is not reverence of what we are, but of that higher nature, which reproves and condemns and abases us.

There is in us that which is greater than we can be, — which is not personal but universal.

Do we not rise to a love of ourselves, such as is utterly unknown to a selfish man, — such as we experience towards an excellent friend? We become our own *friends*. He that is dazzled by outward things probably has not learned *himself*.

A spirit of self-sacrifice, — a willingness to lay down life itself, — not a spirit of self-torture, — but the *power* of *love* overcoming ease, pleasure.

We have to expect suffering when we oppose the world. Let this not discourage.

we need to be in control of our lives & take our situations & bend them to our nature.

we don't reverence what we are; we reverence our higher nature. But this higher nature also condemns us.

There is something universal w/in us that is beyond who we can be. This higher part is not personal.

we should rise to a love of ourselves; we should become our own friends. This means that we won't be dazzled by things outside us.

we need to be willing to lay down life in sacrifice, but we don't need self-torture

We will suffer when we oppose the world, but we shouldn't get

we don't want to give up an aspect of who we are & become passive; we want to be active.

I am to give myself, not to be carried by *storm*, — not to be driven or drawn by others in a manner implying the diminution of my own activity.

Self-government and self-sacrifice are one.

self-government = self-sacrifice

We need to conceal our self-sacrifice.

He does not understand self-sacrifice who does not desire to conceal it.

Is there no danger of our self-control degenerating into tyranny? A man may lay severe rules on himself as truly as another may.

It is *exclusive*, not excessive, love of self which makes the difficulty.

Have we no reason to fear when we make a man happy by processes promoting our own interests?

It is kindly appointed that in becoming selfish we become miserable.

Love should be from a moral basis

We desire love that we may be sustained in our own good opinion, — for self-flattery. How much injury we receive from those who love us without a moral basis!

In wishing people to devote themselves to our enjoyment, we call them to a low work. — We

should wish them to propose a higher object, — a divine good, — that which is universal.

To diminish the influence of pain and pleasure over the will, to be able in the presence of both to choose the right with our whole energy of soul — this is noble and to be sought.

Each man has *his* own modes of viewing and expressing things. These are worth all others.

Some through sloth, fear, or self-indulgence, put themselves into the power of others, — give up the will; — this is base. The surrender of the will is virtuous only when virtue is the end. We ought to decide and resolve on the fullest development of our nature. To give up ourselves to others to be guided, controlled, and so forth, is to betray our trust. We are to learn from others what is well and good, when they are better instructed; but so far as our own powers will serve us, we should use them.

The man who is ready at every moment to sacrifice all to duty and bear the cross, — he is crucified to the world, at the moment of possessing and enjoying it.

The danger is that people will not see with their own eyes, — speak with their own lips.

People should call us to a higher good.

we want to be able to overcome pain & pleasure & seek the right path w/ all of our soul

we should not give up our will to others; the only time we should do so is when it will lead to virtuous actions. it is better to follow our own powers if possible

we want to speak w/ our own lips & to see w/ our own eyes.

we long to belong to the mass of people.

The passion for belonging to a mass is strong in us all.

Individual life, — energy, — that favors coöperation as nothing else can.

we need moral independence; we should not give other people a rule over us. when we do things, it should be for ourselves n for others. Sanity is not fully forgetting ourselves.

Independence, — not a proud, unkind scorn of men, — but a moral independence, — should be our aim: — and for this we should contract our wants, resign desirable situations, so as to avoid the need of sacrificing ourselves to another's rule. We must give no man rule.

A man should make nothing for himself only.

A mind, rapt, absorbed in God and other beings, so as to forget itself, never to recur to itself, hardly seems sane.

Nothing injures more than a feeling of inability.

There is nothing trifling: — people are trifling. I know no trifling amusements. I know many trifling people. It is not the amusements which are trifling, but they who give their minds to them, who suffer a round of amusements to fill life and the mind.

True sport is but a change of activity.

Is not the mind to be made strong by exposure? Must it be housed, nursed, kept within limits? May it not be trusted amidst all kinds of opinions? Let it associate with the wise as *friends*, but, like Jesus, dine with *sinners*.

we need to use culture & travel to free us.

The use of books, travels, etc., is to free us from the bondage of the near present and pressing — to break old restraints.

We are all able to know what is essential, but not to know that we do not make essential what is not.

Fellowship.

we want humanity to wake us up — we need a view of humanity that is startling.

We want such views of humanity as shall shake the soul to its centre. Not a fierce, but tender, as well as burning love. Even indignation should have a tone of deep sorrow. In Jesus was there not a perpetual sweetness? He passed from indignation to greatest tenderness. His lament for Jerusalem closed his denunciations.

It is true that every soul has its own warfare to go through, but still we may help one another.

no matter what problems we are going through in life, we can be there for others.

A feeling of constraint is a sign that we are

When we cannot open ourselves to the world freely, we hurt. The feeling of constraint is a sign that something is wrong.

not in a congenial atmosphere. — Wherever we cannot open our souls freely we are hurt.

We must feel that we never receive so much as when we impart, for what we give comes back richer, more precious. We throw into spiritual circulation what will flow again through our own souls.

Our actions will produce effects that come back to us.

Not a being should pass through my mind without moving some love, good wishes, prayers — without some union with him. Let this be the case when rivals or enemies enter.

Even rivals & enemies should move us in a new way.

Censoriousness is repulsive — men are won, not so much by being blamed, as by being encompassed with love.

Dying spirits are around us. How much more affecting than dying bodies!

We win people over by giving them love.

The question is, what can be done by all-consuming desire to do good, — by the action of intense absorbing love to our fellow-creatures? — can they stand before it?

Whoever considers himself as having any claim on God above others fatally errs.

Nobody is more special in God's eyes.

None can enjoy God's favor but by believing that he has no favorite.

God has no favorites.

To live with the world, and know the worst of it, — and yet hope and strive for its improvement, — taking courage from God, — how much nobler than to dream of the millennium in our closets!

Take men not *from* the *world*, but from the evil in it. We are not to keep distant from the worst. God is always with evil.

When I meet a being whom I cannot serve I know my ignorance.

There is a mode of existence, thought, belonging to this earth. Should we gain by anticipating our future state? We do not want the child to be a man.

Ought the man to be an *angel*?

How great the crime that prevents the body from becoming the powerful minister and expression of the mind, — that dims the brightness of the eye so that it ceases to pierce men's souls, — that takes away the vigor of thought by indulgence!

Mutual dependence supposes strength in each part on which the other may lean.

When men become, as they call it, independent

Don't shut yourself off from the world + hope for a better time / place

We need to confront the worst in the world God is w/ us.

Our dependence on others reveals a strength found in what we depend on.

in condition, they become more dependent upon opinion.

We all lean on one arm.

Influence.

No man is to be a copy of another — even of the best.

Outward things act upon us not so much according to their own natures as according to our own.

Must we be swayed wholly from abroad? We are told what to say, to think, to do. Cannot a man move and grow from within?

Every human being whom we approach should be the better for us.

Men sometimes work themselves into a fever because they see others highly wrought. The zeal of imitation is very common.

Excitements which draw men together in masses, and increase their power over each other, are of doubtful character.

we are never to copy another person & try to be fully like them.

Life acts on us, but our inward nature affects how it acts on us.

From inside of us, we need to act; we don't need others to tell us what to do.

We should leave all people better off for knowing us.

It is not good to be drawn into a mass of people & for them to have power over us.

We are always being acted on by our environment. No neutrality exists.

You ask what are your vices to me? I answer, *much.* I am a man acted on by other men. I am influenced by all around. There is one human heart. There is no neutrality in the warfare going on between Heaven and hell — virtue and vice.

We don't listen to those below us in power. We listen when we are acted on.

Men do not listen to a man who fears them, who is not above them, on whom *they* act. They must feel him acting on *them.*

Human censure, scorn, acts on us precisely in proportion to the importance we attach to human judgment.

We, ourselves, give to others' contempt its chief sting.

If somebody sees you as an enemy, you will never do good in their eyes.

Human nature recoils from force. It cannot be driven. You can do no good to him who counts you his enemy.

Do we not judge most justly of people when we seem not to judge at all — when we receive impressions from the whole character — when there is an influence from the joint looks, acts, and manner?

The best way to judge a person is to be open to their entire character

How unlovely the aspect of what is called religion and reform! How genial, attractive, is deep love! They who would spread it must

To give love, we must already be filled w/ it.

cherish it, must fill the soul with it as with an ocean.

The hope of doing good to a beloved being, of acting nobly on a noble spirit, should be a great motive.

A lovely spirit does spread.

When a person's spiritual influence affects us in the present from long ago, it shows a unity in the world.

When a vital, celestial influence comes to me from a mind which lived ages ago, — what a proof of the unity and connection of the spiritual universe!

A still will is more stable & impressive than a passionate one.

Is will ever so impressive as when *still?* A passionate will may bend.

Progress.

We need not be what we were yesterday.

We don't want to be as we were yesterday.

Onward is the word! To rest in any improvements is to lose them. No firm tread but by going on.

To not improve on our improvements is to diminish them.

On no subject am I to stop as if it were exhausted.

All subjects can be endlessly examined in new ways.

All human greatness is but a pledge of human progress. Admiration assures it to us if we are but faithful.

Human greatness is a pledge for progress.

Self-imitation is not *growth*, and the beauty and fervor of sentiments wither by an exact repetition.

There may be progress from *love* of *motion*, which amounts to little. Progress, to be noble, must have a noble Idea.

A noble idea should guide us.

The primitive right of a being is to improve his condition. To keep him where he is, is an invasion of his highest right.

It is wrong to limit a person from growing.

The power we possess is the seed of all we are to possess. The unbounded energy of virtue hereafter is at once a fruit and recompense of our efforts here.

So to work that we shall unfold ourselves and grow to greater sacrifices, loves, hopes, and joys — this is the Perfect for us.

What we see as being perfect is to constantly unfold in greater love & hope & sacrifice.

We must forget what is behind. If we cease to originate we are lost. We can only keep what we have, by new activity.

We need to keep creating & being active.

To see clearly, to get out of the mist!

We cannot comprehend what is to be unfolded by the culture of Love, Virtue, Piety. The *Heaven in them* passeth knowledge.

Humans feel sympathy; we can connect w/ the feelings of those around us.

Charity — Benevolence.

We are creatures of sympathy. We catch each other's feelings.

Dependence on sympathy may be as dangerous as pecuniary dependence.

Much of our sympathy is weakness! We shrink ourselves from pain, and we place ourselves in the condition of the suffering, — and then overflow with compassion.

We can see aspects of ourselves in others.

It is the mark of a superior mind that it can see the grounds or germs of its own superiority in all, — can see what is noblest in itself universally diffused, — can see signs, promises, which escape others' eyes.

Benevolence can become a habit that brings light into the world.

Benevolence when habitual becomes a cordial, cheerful glow of the soul, lighting up the countenance, delighting in all expression of good.

Relief of suffering is the best office man can perform. Should not this lead us to acquaint ourselves with the miserable?

To help relieve people from suffering is the best thing to do. This means we need to come into contact w/ those in pain.

Benevolence finds an infinite object in the universe. It is conscious of deficiency. It

struggles for diffusion and goes wider and wider forth.

There is no depth of guilt or misery to which charity will not descend, — no form of humanity so loathsome with which it will not ally itself. It acknowledges kindred with everything human, it is attracted by woe, — may I say, by sin.

w/in charity is a recognition of something common in others — even woe & sin.

Character — Energy.

What grandeur may lodge in a small form if it express purpose! — The eagle in the clouds.

To us, fastened to the earth and bound to it in proportion to our weakness, — *soaring* is power.

Force of purpose — concentrating the mind on a noble work — sacrifices to this, — have we not here the elements of all greatness?

part of greatness is being able to sacrifice ourselves for a noble work

Force belongs to a calm confidence in truth, — in its majesty and power.

Nothing is to be done without boldness and strength.

We need to act in the world w/ boldness & strength.

What we want is a strong, positive character.

A man should be *felt*. He always is, when he has a self-subsistent energy.

The true force of character leaves other people at ease, — has no intimidation in it. It is immovable, but does not wish to move others, except through truth and lofty motives.

Character *is* recognized after all as the great thing. When a man dies and all his accidents have fallen off, we enquire what he *was*.

The greatest boldness ought to appear in our measures, that we may redeem gentleness from the imputation of fear. The blustering have least courage.

Nothing which is done for a man constitutes his worth, — but what he *does*, — his own energy.

The capacity of awakening activity in other minds is godlike — is worth all others. Of this we need to be conscious.

Explorers of truth have been ever active. Plato, Bacon, have they done nothing?

A man is to *act for* higher activity. Everything at war with activity is to be resisted, — then sensuality especially. Also *over activity!*

To create thoughts for pleasure or self-praise is a low activity; we want things that lead us to action.

Merely to bring out a thought for pleasure is a low end, — for self-praise, still lower.

The great power is in *action*; — this converts, quickens, is life-giving.

Friendship.

A friend is he who sets his heart upon us, is happy in us, and delights in us, — does for us what we want, is willing and fully engaged to do all he can for us, on whom we can rely in all cases.

A friend is somebody we can trust, depend on, who enjoys who we are.

A friend gives himself to his beloved, and the higher his excellence, the richer the gift.

Friends don't restrict us. They help us w/ moral independence

Friendship imposes no yoke on its object, has not the feelings of a patron, expects no compliance with its opinions, no sacrifices of personal independence, — but is jealous for the rights, dignity, and moral independence of its object, and takes pleasure in the free judgment and elevated spirit of a friend, only expecting these to be tempered with kindness.

It confers favor, but so as to show that it is the party obliged, and never thinking of any recompense beyond the happiness of its object.

Our friends must regard us as called and bound

Perfidy - deceitfulness, unfaithfulness

Friends should want us to explore the law w/in us - even if it goes against what they want

to look first to the law within, and to follow this in utter disregard to their wishes. We should want friends to incite us to be victims to humanity, to be more than *their* friends.

True friends have no solitary joy or sorrow.

Friends should always be sincere.

The attempt to make one false impression on the mind of a friend respecting ourselves is of the nature of perfidy.

Sincerity should be observed most scrupulously.

It is one of the wretchednesses of the great that they have no approved friends. Kings are the most solitary beings on earth.

We don't want friendships based on partiality

True friendship, founded on moral qualities, is utterly inconsistent with a partial, exclusive, unsocial attachment to a few. I do not love my friend unless I am sensible to his excellences when manifested in others, and unless I am attached to the cause of universal virtue.

Is mutual service the bond of friendship?

A friend affects our entire being

A beloved friend does not fill one part of the soul, but, penetrating the whole, becomes connected with all feeling.

The loss of a friend who loved us as another

when we lose a friend who loved us as they loved themselves, this is the worst loss.

self, on whom our hearts moved and lived, is the greatest of losses.

How far is love of the beautiful and lovely in others the great means of growth? Friendship how far the quickening principle?

We receive other souls into our own. Love assimilates, appropriates.

Sympathy how nourishing!

Friends should not be chosen to flatter. The quality we should prize is that rectitude which will shrink from no truth. Intimacies, which increase vanity, destroy friendship.

Friends should not be chosen based on how they flatter us. We should choose them for their upright behavior.

Friends are to incite one another to God's works.

They should lead us to do the will of God.

Sincerity, truth, faithfulness, come into the very essence of friendship.

A true friend will appear such in leaving us to act according to our intimate conviction, — will cherish this nobleness of sentiment, will never wish to substitute his power for our own.

A friend will support us as we act from our convictions; they will not impose their will on us & try to negate our will.

It is essential to friendship that there be no labor to pass for more than we are, no effort, no anxiety to hide! If anything be concealed the constant intercourse of friends will discover it,

Essence of friendship
- Truth
- Faithfulness
- Sincerity

and one discovery will produce others. The idea that the heart has one secret fold extinguishes affection.

No discovery of defect in a character essentially good can so damp friendship as the suspicion that something is kept back.

Friendship heightens all our affections. We receive all the ardor of our friend in addition to our own. The communication of minds gives to each the fervor of each.

We desire the homage of an exclusive friendship. We would have others render us the most refined service, that of love. We would be preferred, which to some is better than *praise*.

When our friends die, in proportion as we loved them, we die with them, — we go with them. We are not wholly of the earth.

Other blessings may be taken away, but if we have acquired a good friend by goodness, we have a blessing which improves in value when others fail. It is even heightened by sufferings.

To be only an admirer is not to be a friend of a human being. Human nature wants something more, and our perceptions are diseased when we

Defects exposed won't kill a friendship, but keeping things hidden will.

Friendship helps to increase our affections.

We want a friendship that is truly our own & not the same as w/ somebody else.

A part of us dies when our friends die. The more important to us, the more we suffer B/c of their death.

We want more than to just be admired. A friend should push us to do great works.

dress up a human being in the attributes of divinity. He is our friend who loves, more than admires us, and would aid us in our great work.

A true friend embraces our objects as his own. We feel another mind bent on the same end, enjoying it, ensuring it, reflecting it, and delighting in our devotion to it.

A true friend takes pride in our goals + objects as if they were her own.

We cannot enjoy a friend here. If we are to meet it is beyond the grave.

How much of our soul a friend takes with him! We half die in him.

We grow by love. It is said, why live for others? But others are our nutriment.

others nourish us.

Our affections are our life. We live by these. They supply our warmth.

Our affections help us to be warm to others.

Love.

Man's glory consists very much in his capacity of being God's image — which is *love*.

God is love. We try to be like God.

Nothing is more awful than love. Nothing provokes less undue familiarity.

Love is not giving ourselves away. We are too great to be given away.

we don't give ourselves away in love.

Love is the end of commandment.
Love is the true principle of immortality.

Love is not weak. Its true form is power. Wisdom is its meet associate.

True love is the parent of a noble humility.

True love is prudent. — It is not wild, visionary, for human happiness is too dear and sacred to be made the subject of rash experiment.

Nothing is so free from passion as love, — for it is *large*, wide, and far-looking.

It is the essence of love to be willing to suffer, — to rejoice in our suffering for others. Hence it is energy, courage, hardihood. It is not *tame* and faint and weak.

A strong love, seizing an object firmly, ardently, discovering the means to it, is not easily discouraged, — is conscious of a power treasured up in its own fervor, — is keen-eyed to discern opportunities. Oh, what can it not achieve!

He who loves so far serves.

Judiciousness, prudence, expediency, — are words for selfish caution and distrust of principle. Love disclaims these, and so is wise.

Love is a power; it is not weak.

Love parents humility.

Love is prudent.

Love is free from passion.

Love is willing to suffer, ^ love is not weak

To love is to serve.

Is love prudent or not?

Selfishness may make a compromise with selfishness, but love never.

A narrow love is not the true love. We have not penetrated to the Divine in man.

Where is the fire of love which consumes all selfishness!

Love in the young mind is an aspiration after Infinite Beauty. How the imagination spreads over the object an inexpressible charm!

Is not perfect love perfect happiness? Is not love Heaven?

Love is the life of the soul. It is the harmony of the Universe.

Is life found in union, and that union love?
We have passed from death to life.
Is death a separation — life an organization?

Can we love those whom we undervalue?
Esteem and love go together.

Individual affection always favors the freedom of its object. It loves him as an individual. It does not wish to break down his peculiarities, — to make him conform to itself.

Love should be wide (all inclusive?)

Love goes after Infinite Beauty

Love = perfect happiness = heaven

Love is the harmony of the universe

To love somebody is to esteem them

The thing we love, we want it to be free. We don't want to make it conform.

We want to bring the divine capacities out in others.

If love is faith in the divine capacities, then the great work is to bring them out.

Love absorbing the whole nature would destroy itself. Its office is to expand the whole nature.

Is not the soul a germ of love?

Are we not to account that love the truest which respects our freedom, which lays no chain upon it, which encourages it, which leaves us free to act from our own minds?

Love has a spirit of adventure to it.

Is not a spirit of adventure connected with true love? This naturally generates hope, for it is one with God. It has no selfish anxiety or dread. It cannot suffer. It desires to accomplish great good. It is not rash, but feels in its own promptings a divine impulse. It adventures and sacrifices more freely than any other principle.

Love is a blessing

To love infinitely is an infinite blessing.

Nor are we ever to feel that our love is worth little, if we love uprightly, justly, nobly. A virtuous attachment to another is to ourselves and that other a great thing.

To love another is a great thing.

If we desire a partial exclusive love, — we are then personal, partial, *selfish*.

Should we wish to be the objects of any love but what exalts the lover?

True love has a character of confidence, boldness, freedom in social intercourse. Having no private aims, it is frank. Having no selfish fear of opinion, it does justice to its convictions. In escaping from self we escape from embarrassment.

Love — a deep interest in another being. — What a charm there is in it, inexpressible, indefinable. It is the light of life.

Love lies deeper than emotion. Emotion is but an accident.

We are happy not in proportion to what we possess, but to the affection which surrounds us. Love from a beloved being is a kind of Heaven.

What an impulse is love, — how spiritual, and of how mighty influence!

The loving heart looks into the mystery of nature. Life is love. To love is to live.

They who fly from love to be devout, are they not extinguishing piety!

A partial love is a selfish love.

Love is a deep interest in another.

Love goes beyond emotion.

To flee from love is to flee from piety

Love < confident, bold, Freedom in social connections

We lavish affection on a few. Do we know what all should excite?

We ought to live as among spirits.

We love individuals, not an abstract mass of people.

In loving all we do not love a mass, but a multitude of individuals.

Love is the parent of thought.

Will he love much who sees in our nature little capacity of excellence and happiness? Will not love sink as man is degraded?

In hating vice we must love virtue. Hatred must be a form of Love.

Love is the remedy for anger.

True love delights in all who possess it, and counts their success its own.

Courage enters into love, for love looks beyond those private interests which awaken fear.

To expose and sacrifice ourselves for private aims brings no consolation. How much comes from the sacrifices of love!

Love seeks to render objects worthy of esteem. It is a thought for the spirit's life. — Here the mystery.

The being who by an attachment lives in our minds imprints himself there more or less.

Love is the all-conquering power, and to conquer evil by good is its chief end and constant work on earth.

Life has evil, ^ love's aim is to overcome it.

We show our love to our friends in vindicating their high character.

A soul full of love and charity, moved by human misery, will think less and less of private comfort.

Love alone gives dignity to self-sacrifice.

We desire to be loved without inquiring into our right to love. — We desire it selfishly. Is there not an instinctive desire of affection as food?

we want to be loved for who we are

True love is an *active* love, not passive, not excited in us irresistibly by another, not making us submissive. We must consent to it, approve it, throw our souls into it. The impulse must be from *within*.

Love is active. We must consent to love. we have some choice in it.

Gratitude does not say, "I have received so much good, I must repay it." The idea of commeasured obligation does not enter it. It would

pay *more*. It can set no limit to itself. It does not think of requiting the gift, but the spirit. It sees in kindness a summons to kindness. It owes the *heart*.

virtue can't be restrained.

Virtue.

Virtue is chainless. Nothing can bind it. Its essence is to withstand all.

we need to live virtuously each day.

We cannot be virtuous by yesterday's virtue any more than live by yesterday's life.

A faithful man wishes *all* right to be done by *all* men. His own virtue is not dearer than others'.

We need to find a way to be happy w/ who we are.

It is virtue which makes us at peace with ourselves, and this is essential to happiness. We do succeed in flying from ourselves. We can, in a sense, lose ourselves in crowds, in business, in pleasures. But after all we must sometimes come home. We must sometimes be left to ourselves.

Ah, what a shadow is praise! How imperishable is virtue! Shall I then live to draw praise or awaken virtue?

Virtue is looking above ourselves, but selfishness uses it as a means of self-concentration.

Virtue comes when we look above ourselves, but this can be used for selfish ends.

Virtue is the soul's *own*.
It is not another's.
It is the only true property of the mind.

We admire the man of genius who describes a virtue, — how much more he who manifests it! The sculptor gives the saint, — how much more admirable the saint!

A good being attracts good will to him. He really knows how to use happiness, prosperity, the means and power of usefulness. He may be trusted with blessings.

Virtue is fearless. It belongs to the untrodden. It cannot see far into futurity. — It trusts. — It carries its presage in itself.

Who has learned perfection his end has lifted his soul to celestial virtue.

Pride.

Pride is the greatest meanness. The man has never seen, comprehended the *great*.

Pride is bad beyond compare.

A supreme pride lays polluting hands on everything to build itself up.

When we become great in our own eyes, others become small.

Our nearness to ourselves deceives; the near becomes great. We are to comprehend the greatness of the distant.

We can more readily believe that we are wrong than hear our neighbor tell us so.

Almost every man finds something on which to build a feeling of self importance — complacency. — He looks around for something illustrious with which to connect himself.

Pride as well as love aspires after great, signal sacrifices.

Humility.

The just estimate of ourselves at the moment of triumph is the most eminent renunciation of pride.

The humility which comes from studying our own defects is in danger of abjectness. True humility is forgetfulness of self, in the sense of the great, the Divine. The soul is humbled by its loftiness.

Not an idea of duty but teaches humility, — not a view of nature — for it surpasses comprehension. What so strange as pride!

Humility is clear vision. It is removal of the great film which prevents sight.

To be humble is to see things clearly

Humiliation implies power, for all sin is a neglect or abuse of power. It is suffering divine power to be quenched in us. Power *measures sin*, and all pretence is abject and false any further than founded in consciousness of a great power.

The greater a man is, the less he is disposed to show his greatness. True nobility of soul rises above and suppresses the love of show.

The greater we are the less we need to put it on display.

As we value sincerity we should keep ourselves out of sight, — doing good without pride or egotism.

To be sincere we need to lose ourselves.

Flattery.

We are bound to approach men by noblest faculties. — No flattery, no soothing, wheedling, etc.

There is a softness which dishonors people, as if they could not bear plain dealing.

Being overly polite is take n dishonors others.

Love never flatters

Do not minister to self-consciousness. True friendship never flatters, denies itself, fears to corrupt.

Love pours itself, but never flatters. It needs no verbal utterances, — a look is enough. Be not another's looking-glass.

Flattery is poisonous

We should look on people who give and receive flattery as giving and receiving poison, — destroying one another.

Sudden esteem ought not to be desired. Should we not be willing to wait to be known?

Vanity, — a pleasing consciousness of what is in one's self, — desirous to impart itself to others.

Fear.

Fear restricts us.

No *timidity*. The mind is to rise above this. The least fear palsies.

Let the mind be fixed on too high objects to be disturbed by inconveniences.

We need to focus on high objects

Fear makes a man a [slave] to others. This is the tyrant's chain. Anxiety is a form of cowardice embittering life.

The mind subdued by terror is not fitted for self-direction.

The tyrant uses fear, & fear puts us in chains like a slave.

He who carries one fear of man with him carries a weight on his soul. He cannot rise to the height of his subject.

Fear keeps us from rising

Duty.

People should see that we expect much from them. We should in nothing let down the law of duty. — But this should be done not rigidly, sternly, unfeelingly. It should be an expression of our *respect* for their *nature*, and should tend to awaken *self* respect.

we expect a lot from people. We need to be mindful of our duties

The choice of easy duties — how perilous!

To live in violation of a duty we might know is akin to the guilt of living in opposition to a known duty.

What may be right for me to-day may be wrong for me to-morrow. Some new impression, knowledge, power, may entirely vary my duty. No other is the judge.

our duties will change day to day.

What have we to do with the goods or evils of life when an infinitely great interest is at stake!

We cannot judge what we can accomplish till the world is given up. Every passion subtracts from our power.

Passion takes away from our power.

Ambition + fear are bad for us.

Ambition, how it weakens us! Fear of man, how it palsies!

Evil — Sin.

We are sometimes angry with ourselves for sin, — *passionately* so. Remorse is often the work of irritated self-love. How different from humility!

Impulse is called nature, but an impulse unbridled wastes nature.

we can taint the soul by having bad passions.

One bad passion taints the soul.

Vice has a ludicrous as well as an odious aspect. Benevolent satire is sometimes the best means of correcting it.

Is this the solemn view of sin, — that in violating one right we violate all right, — that in exalting the personal over the Right in one instance we do it in all, and become a discord in the Universe?

we often bring about worse consequences by trying to get out of our current suffering.

To escape present suffering, we incur future ruin.

We stay the tottering building to make a great crash.

Channing's thoughts focus on opening us out into the world as a good thing; the bad contracts us.

Passion & rage degrade us.

If anything degrades a man it is passion, rage. He who being insulted loses self-possession insults himself more.

vice = limitation It is a narrowing thing

All vice is limitation. It is absorption of the soul in the narrow.

(?)

Who suffers most from sin? The sinner himself; — one would think then that sin would be most hated *for his sake.*

Sin hurts the sinner the (?) most

Every vice has its mode of treatment. — The healing art for the soul has yet to be learned.

Sensuality is the grave of the soul.

The worst tyrant of all is the private tyrant of wants & luxuries

A tyrant on a throne is not so degrading as a private tyrant, whom our luxuries, or wants, or interest have made our master.

The science of mind removes Satan.

Avarice is foresight wasted, — a noble power abused, the very power which ought to secure Heaven.

Conscience.

The only thing a person should listen to is the voice in their own soul.

I am to live listening to the voice in my own soul, and to no other but as sanctioned by this.

The conscience is above all other laws & aims for the truth.

He who adopts conscience, the opening *law*, as his guide, breaks all other laws both of thought and action. Prejudice is renounced. Unbounded truth is his aim.

Conscience is the voice of God w/in us; this is our likeness to God.

We cannot chain our future selves. — This is well. We might obstruct growth, fix permanently our present weaknesses or narrow views. But in following present conscience as conscience, we are doing much towards determining our minds to future following of it. The true loftiness is a feeling that there is a divinity within us, — a law superior to outward authority, — a self directing, according to the voice of God within.

Our conscience does not extend to other people. We can't interfere w/ others freedom.

My conscience is a rule to myself only. — My will has no province but my own mind. I am responsible for no others. I may desire others' virtue, but must not interfere with their freedom. Each is to act from his own inward law, — each to be turned on his own soul.

I owe to myself what I owe to no other. The care which I take of my own mind would be usurpation if extended to another.

A languor of the moral nature is most to be feared.

Conscience is an incommunicable gift. I am a law to myself only. — It were better for a man to

do a wrong act in obeying his own conscience, than a right one in obeying mine.

If we do a wrong act by using our conscience, it is better than doing a good act by following a law from outside of us. Conscience should be a friend.

We have no right to be at ease, if conscience is not a friend.

It is more important to me to preserve an unblemished conscience than to compass any object, be it ever so great.

Can there be a great thought without self-sacrifice and childlike subjection to the *divine law within?*

Are we ever to say inertly — we fail in our duties? Should not this be a stinging thought?

The dying of conscience is the departing of God from us.

If our conscience dies, God has left us.

I have a right to judge — then a right to be protected in judging.

Faith.

Faith is love taking the form of aspiration.

Can we trust for happiness any further than we trust that we shall use well our nature?

we should want to use our nature well.

Faith rests on every promise of God, however imparted, — directly, or by the soul. Is not the soul a promise?

Is there a necessity of ultimate reliance on our own minds? Faith in any truth is faith in the faculties which apprehend it.

It is said we should have no faith in ourselves. But faith in future good is a faith in our capacities, — that *we can* enjoy infinitely.

He who has kindled in my heart an affectionate earnestness has in so doing given a pledge of what he will accomplish. — Never despair under God!

To the benevolent and cheerful spirit all Nature breathes and speaks of love, of universal care, — whilst the selfish, irritable, and gloomy mind, accustomed to brood over partial evils, looks on it as a vast prison or storehouse of calamities.

There should be faith in the possibility of impressing others with our own highest views.

Faith and works. Does this answer to spirit and letter?

Who are we that we should measure out for

The soul is God's promise. Faith rests on God's promises. Our faith rests on our soul.

We can apprehend truth, but the faculty that perceives it is what we have faith in.

We do need to have faith in our capacities.

ourselves? We know not what is best. We deserve nothing. This alone is best, that we leave all to Him who knows what is best.

A great man is willing to live and die with a *great* cause in the confidence that it will essentially prevail. Such a mind *hopes* generously.

The idea of manly fortitude sustains men in suffering. How much more the idea of the godlike!

A deep faith lies beneath sorrow. It does not lighten our outward burden, but gives strength, — better still.

Wisdom — Knowledge.

Knowledge is essential to freedom.

The wise become so more by sympathy than study.

All knowledge is a going forth, — an impartial judgment is a step.

To use a thing well we must understand it.

Knowledge is dearly bought if we sacrifice to it moral qualities; if, in pursuit of it, the heart is chilled.

Only God knows well what is best.

NB we need to be willing to live & die for a great cause.

A faith exists below sorrow, & this gives us strength.

Sympathy is important for wisdom.

To do things well, we need a good understanding.

Freedom depends on knowledge.

we shouldn't sacrifice morality for knowledge.

Wisdom is not afraid to see evil in all its strength, for it looks far enough to discern the omnipotence of the antagonist power.

Wisdom is not defeated by evil B/c it sees the superior power of good, that is God.

There are impressions, feelings, convictions, which cannot be defended by particular arguments, but which are the results of a whole life, which represent the whole past experience, in which the whole nature is represented, — the reason, heart, conscience, imagination. Is not this Wisdom?

In flashes of insight, we go beyond rules & deductions.

The mind darts beyond terms, rules, — and its flashes are often worth more than labored deductions.

Truth.

Truth is correlative to being; — knowledge, to reality.

There is an endless truth before us, but we continue to live in our old truths.

Infinite truth is before us. Why do we see only what we saw before!

When we get praise b/c of truth it reduces truth.

Every new and noble truth, the moment it is regarded as an instrument of praise, becomes weakened, loses its hold on the soul; for the frame of mind is low, not congenial with it.

Truth from a devout voice should be heard,

though truth only chooses or makes a sweet and gentle one.

The habit of applying epithets loosely, of applying to the whole what belongs to a part, is very ruinous to our moral sense as well as to the intellect.

Unfaithfulness in one relation is unfaithfulness in more.

Every feeling or state of mind which I wish to produce in others, I should express myself. When I wish to produce conviction of a truth, I should use the tone of firm conviction. When I wish to excite gratitude, — when I dwell on the loveliness of religion, let me speak as if I *felt* it.

Truth drives those who are disposed to forsake it farther and farther. Error must be multiplied to preserve its consistency. The light must be shut out, for it discovers error.

Government may forfeit its rights, but cannot absolve us from truth.

Bad measures are submitted to when evaded by fraud.

A man might pass for insane who should see things as they are.

when we are unfaithful to one person, it is something that goes beyond that limited relationsh

Sometimes we label a person as insane for simply seeing things as they are.

Inspiration leads us beyond the immediate to the potential.

Inspiration.

A profound mind sees in a hint a clue to infinite discoveries. Every thought is as a seed, springing up at once into a rich harvest.

When we see justice, truth, we but allow a passage to the beams of immense intelligence.

Who has attained the true life and peace of the soul? — He into whose mind beams of the moral glory have shined.

There are intuitions that escape us, but children are more in tune w/ them.

There are deeper intuitions than we can bring out distinctly to the consciousness. Childhood is under the sway of these.

When we sympathize with a great mind — are we not inspired?

Thought — Reason.

All men have power of thinking, — not all, power of *thought*.

All people can think, but not all can produce thoughts.

A thinker is at work all the time.

We know but one unity, *mind*. This is one, however various the actions.

Thinking is more common than thought.

The mind is a unity acting in various ways.

The greatest mind escapes the present, and uses past and future to lift itself above all time.

Because we reason ill, are we incapable of reasoning? We detect the false reasoning by reason.

We are not to conquer with intellect, any more than with arms. Conquest is not kindly, not friendly.

The intellect is enthralled, darkened, by the influence, the authority, the prejudice of fellow beings. From these it needs to be saved.

Doubt requires grounds as truly as belief. We must have reasons for doubting. Unreasonable doubt has no validity. Doubt must have the authority of reason. How then can we doubt its authority?

The outward system is one of fixed laws. The mind subjected to it is confined, enslaved.

It is not a *single* thought or a thought subsisting by itself, which exerts such great power. Great thoughts are quickening, diffusive, gather others round them.

I look on the modes of mechanism, more to admire the mind than the product.

A great mind use past & future to elevate itself in the present.

Bad reasoning buttresses good reasoning; or better yet - we know good reasoning exists b/c we encounter bad reasoning.

The influence of others darkens our intellect; we need to be saved from outward influences.

When ever we doubt, we are doing it from some point; we doubt from a certain point of certainty.

To be bited to an outward law is to be enslaved.

Channing admires the mind

We can calculate mechanical force — not so the mind. What steam and water can move we know — but not what mind can move.

The veracity of reason can neither be proved nor disproved, for we must use reason for the process. To doubt whether reason be credible, is it not equally unreasonable? — for doubt is an act of reason.

The very question why we trust our faculties is an appeal to them.

Not a step can we take without them.

Thus skepticism, if it require a reason, is self-destructive.

Passion gives the *unbounded* to finite objects. Reason sees and bounds, and makes the finite yield to the infinite, — the temporary to the everlasting.

We determine our modes of thinking in determining our course of life.

Every one knows that there are tones which, without reference to what is said, give an immediate impression that the speaker is deficient in intelligence — so there are tones of thought.

We can predict things in the physical world, but we can't predict the mind.

We can't prove the soundness of reason b/c we are always presupposing reason even as we give our positions of doubt.

Once skepticism uses reason to argue its claims, it destroys its position.

Modes of life
(They determine each other)
Modes of thinking

Conversation.

Studied conversation is most tedious and defeats all its ends.

We want in conversation that the heart should flow out.

We cannot every moment pronounce a maxim.

Converse so that you may draw largely upon other minds.

Speak with the animation and elevation of one who hears the great theme.

To establish a quick communication between the heart and countenance and voice is what we need.

Too often the voice is mere air, charged with no soul, — a mechanical effect.

He who governs his tongue is perfectly able to control all his passions.

Never talk for show. This rule will almost cut up conversation by the root, — but no matter.

The mightiest leaders are those who stir up other souls to the same deep original activity. Eloquence often injures by forcing, not leading, the hearer to reproduce.

we want sincerity in conversation.

we want our minds to interact w/ another.

we need to be able to control our tongues & passions. To be able to control the tongue is to be able to control the passions.

We don't want to force others through our speech, but lead.

We want to stir up the soul in its original activity.

On common topics we should present the best thoughts which immediately occur to us, in the best language which immediately offers. Simplicity, sincerity, and truth will often be the only commendable qualities. We shall say nothing new or striking.

When we speak, we should show a love of God.

On every topic we may express love to God and man.

Our thanks are due to an orator, because he raises us above our ordinary perceptions and feelings — gives us to see with a new eye, to burn with a new fire.

Humility is present when we converse w/o displaying ourselves.

He who converses without the idea of displaying himself has made great progress in humility.

We should give to others whatever we can — even if it is only a little.

It should always be one end to benefit those we converse with. If we cannot give much, give little.

Unless conversation be pleasing and active, people grow weary and love each other less for meeting.

Conversation should flow from the heart, and the tone of the voice as well as the countenance should express affection.

Conversation should be an active, not a passive, art; and it should be from the heart. Our being should reveal affection.

A Christian acquainted with God should talk as becomes the acquaintance. A man shows his society everywhere.

when we converse w/ another, we should disclose that we see their dignity.

It is very important that in conversation we have a pervading sense of the dignity of the being with whom we converse.

We should not let timidity restrict us.

Conversation should not be rash; but, intending uprightly, and feeling generously, we should speak boldly. Selfish timidity should not cramp the expression of our sentiments. We had better err sometimes than be perpetually cramped. A generous stream may overflow and injure, — this is better than stagnation.

new aims will lead to new activity.

Will not new modes of activity offer themselves to him who has new aims? Will not a new soul breathe through his life?

The soul communicates itself to others through all the senses.

How does soul flow into soul by speech, eye, etc.! What a noble gift, the communication of soul!

More civilization leads to more conversation.

Just in proportion as men advance in civilization they give more time to conversation.

Our conversations should be filled w/ our life.

Let your life fortify your conversation.

People converse with carelessness. They wish

to say something, and this leads them to say anything.

By aiming to become too useful we may become useless. Conversation is designed to benefit us, like air and water, insensibly.

When we consider that the essence of human society is communication of thought, it will be hard to find a vice more hostile to society than falsehood, or the perversion and confusion of those signs by which men agree to communicate their thoughts.

The art of being silent at proper times is worth acquiring.

Conversation confirms the temper it expresses.

Making fine sounds is the ruin of eloquence!

Our conversation should do good by its general spirit, not by its anxious confinement to the most edifying subject.

Does not the pleasure of talking over old things arise from the rapid associations, the trackless glances of thought, — the flow of ideas experienced in such a conversation?

Preaching should impart "living impressions."

The chief use of preaching is to convey *living impressions*. We want truths quickened in men's minds where they be dead.

& enliven people's minds.

Take away all but that conversation in which the parties do not aim to make impressions favorable to themselves, or to exert talents which will strike themselves and others, and how silent the world will be!

Woman.

How many ways to the heart has woman!

Women possess strength & love. Women provide a symbol of divinity

Until we know woman, we know not *strength* of *love*. In this we have perhaps the best emblem of omnipotence as well as divine goodness.

Woman is the dwelling place of religion, and communicates it to the young.

Women soften our character and yet make us heroic. The same traits of character produce these different effects.

It is said woman loves courage in man that he may protect her. No — she loves courage which makes sacrifices. She loves heroism. She loves protection, but from a hero's arm. It is the virtue, not her own safety, she loves.

Women love virtue, not just the thought of being protected.

Women are better able to endure.

Man forsakes Christianity in his labors, — woman cherishes it in her solitudes and trials. Man lives by repelling, woman by enduring, — and here Christianity meets her.

How wisely is it constituted that tender and gentle women shall be our earliest guides, — instilling their own spirit!

A family bound together in love must be most pleasing to God, — it must be the nursery of all good affections.

Woman made for man, — beautiful, touching truth, — suited to an age of female degradation!

Children — Education.

W/in children is a new soul made for eternal progress. We should feel their greatness. We should give them the ability to pursue the spiritual life.

The birth of a child is one of the most important events in the universe. All other things are created to perish. The oak grows from the acorn to live many years, but it will decay. The monuments may survive centuries, but will moulder. Even the sun will fade. But the soul will live and will make everlasting progress.

We ought to look on children with almost awe, — to feel their greatness.

Every child has a right to means of spiritual life.

You would shudder at the thought of mutilating your children, of wounding them, feeding them with poisonous herbs, exposing them to contagion, but there is something worse than all these. No wounds are like those of the soul.

The worst wounds are those done to the soul.

Set your child before you. Say, this child is born for eternity — he is capable of knowing God.

It depends on *you* whether your connection with your children is a blessing or a curse.

Fear makes children false.

May not punishment supersede conscience?

Children are learning when in good society.

Teach your children as they advance that you are fallible; — encourage them to think for themselves.

Make sure children think for themselves; don't shackle them w/ fear.

Have reason to think that what you teach is true.

How much dead matter is put into us — idle, lifeless knowledge which the soul never quickens, which comes and goes unchanged! No vital union takes place between it and the mind. — Is this forming or loading the mind?

We don't want to load the mind; we want to quicken it.

Consider not what the child does, but the motive, and strive to rectify this. Be not satisfied with producing obedience by mere power. Ask — is the obedience from principle and feeling, which will cause its durableness and prepare him for self government? Strive as much as possible that he may govern himself.

Is not the child the best judge of what its faculties require? — at least we should select from objects which it evidently takes pleasure in.

Injudicious restraint is the parent of self-will.

Great wisdom of God is seen in limiting parental influence. The hope of the world is that parents cannot make their children all they wish.

The child is born for love and with a thirst for it.

How many children are injured by scolding, ill temper! There is a beauty and contagion in sweetness of temper.

When I play with a child, render it kind services, sensibly increase its pleasure, I confer a present good, and I do more; — I help to form an affectionate spirit.

Do not judge of a child's pleasures by your own

feelings. A disappointment trifling to ourselves may be an infinite evil to the little being whose whole soul is wrapped up in the pleasure removed. A child's little plan should be respected.

How cautious should a parent be that his children never have reason to suspect or distrust him!

Pursue what is practicable. Do not try to make your child a wonder.

To form children to kindness, let them see it.

Education is as important to the child as culture to earth. You are too wise to expect crops without planting; — it is just as rational to expect improvement without education.

Home, — the nursery of the Infinite.

Youth has more positive enjoyment and less happiness than any period of life. It is restless, uneasy, expecting everything and disappointed continually.

Manner.

Manner should be a sign of ideas.

Perfect self-possession, — arising not from high

opinion of ourselves, but from moral superiority to opinions, — this is the true manner. This is carrying reverence for virtue into common movements.

No error in manner is so bad as having *too much manner*, or as mannerism, — an appearance of having studied manner, of thinking about it, of being full of ourselves. Complete absorption in our subject is the perfection of manner!

A free, bold manner, the expression of our strong convictions, an earnest activity, coming out naturally and with generous confidence in truth, — how graceful and noble are these!

The soul should speak in countenance and motions. This it is which impresses. We have aimed in vain to substitute excellence of composition for manner.

people act w/ good manners often to improve their opinion of themselves.

Some people are polite in manner, but they let you see that they know it. They think more of themselves than of you in paying you respect.

Mildness of manner is indispensable, but our sentiments should be expressed just as they are.

Repose is the perfect balance of all the powers.

There is never so much novelty as when the new is seen in the old.

Novelty is seeing newness in the old.

Habit.

The customary passes for the necessary.

Custom often seems as necessary.

Habit not merely confirms but freezes what we have gained. It gives a dead stability.

Habit gives "dead stability."

If in doing an act we saw a chain winding round our bodies we should be alarmed. But habit binds chains by every deed.

Habit enslaves us; it binds us w/ chains.

Subtle habits of thought are the most dangerous. How the *I* pervades all things!

when habit is subtle, we pervade an object w/ "I" & don't know it.

Habit is the common principle of consistency. Is there not a nobler one, — the principle of simple reverence to truth and duty without being anxious to be consistent?

He who breathes free air enjoys more than in perfumed chambers, — so he who drinks water, — and the poor man may see God.

Art — Genius — Ideals.

Art is a spiritual triumph.

Habit & consistency go together. We should want truth & duty w/o worrying about consistency.

we want to see & feel life's development.

The poet who sees and feels life's development has higher knowledge than the philosopher.

We say — the generations pass, but the works survive. No, — the genius of Michael Angelo is more immortal than St. Peter's.

That is a work of genius which partakes of the eternal and unchanging, which is not local or temporary but becomes the principle, the key, the illumination, the soul of the mutable and passing events, which arrests us, which associates itself with all we see, and is confirmed by the development of time and our own nature. — Shakespeare is as a prophet whose writings are fulfilled by all which takes place.

The poet has the perfect in view even in delineating the evil. — The highest, purest form of a quality, the *most distinct* embodying of it, is his end.

In Drama it is the greatness of the soul in its agony which interests us, — a mighty feeling, a depth of woes laid open.

Statues, pictures, — breathing a celestial Love and Power, — are not these of use to reveal to men the divine glory which is to be sought and loved?

Genius is seen not so much in paradox, as in its living, renovating, freshening conception of a plain truth.

Genius is manifest when truth is brought forward plainly.

The book gives the *ideal*. But to get the ideal from actual life is the great thing.

When we write, we want to bring our experience of life into the text.

The great advantage of art is that it saves labor. This we need. Human life is too much spent in toil.

Art takes us out of the toil of life.

Men of active business and social qualities escape from reveries. Perhaps the possession of the mind by external things is no great advantage. Practical men, — never led astray by imagination, — are they the most valuable?

Is it not possible to be an impersonation of the highest principles, — to realize our high conceptions, — to live in the world of Ideas, and to show that they are *practicable?*

For how little do most of us live! How low the ambition, — to interest and please a society! Is life to pass away without leaving any effect?

We too often live w/ not enough ambition. We won't leave a trace when we die.

We must have an end beyond the present work, — this is rising above an occupation, in a just sense.

We want an aim beyond the present.

Let not fame be thought of. Only propose a lofty end and be prodigal of self, of reputation, in pursuing it.

The abundance of poetry now may show rather the greatness of demand than the delicacy of the prevalent taste. We consume too much to be nice.

Life.

We must not waste life in devising means. It is better to plan less and do more.

Life is a journey, and he who has least of a load to carry travels fastest and most happily.

Life should be held loosely, — in readiness to be yielded up with a martyr's spirit.

Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illumine it is by extent of view.

Life is a bringing out of the infinite depths of the soul. — That which now keeps us down shall lift us up.

The evil of life consists not so much in doing bad things as in being without ends, — acting from impulse and acting from *others'* minds.

The mysterious life is not that which is afflicted — etc. — but the prosperous, monotonous, self-indulgent, in which nothing generous is awakened.

May we feel that no life is short, which has fulfilled the end of life.

When we give ourselves to mutable things, we become parts of the material system, — [slaves,] subject to outward laws.

To *live*, — to have spiritual force, is the grand thing!

May the false colors fade from life, — and at the same time may we not forget the value of life, but be grateful for it, and see in it a school for an endless being.

Is not the whole of life to be a sacrifice? Even its pleasures, relaxations, may fit us to toil, suffer, and die for man.

Death.

Shall we weep for those who have done weeping!

We give death its terrors. The soul does not die. What was it we loved in our friend? On

this depends whether death shall be an evil or good.

We rejoice in the belief that there is no impassable gulf between us and those who have gone before.

We rejoice that the grave has become a place of rest — death a passage to immortality.

May we think of death not to sadden life, — but to learn the true glory of life.

Suffer us not to love this life as our only existence, as if nothing were beyond it.

May death spiritualize our views.

Death teaches that our friends belong to a higher being. — Our appropriating spirit is rebuked.

We suffer through the finite. — Is it that we may look to the Infinite?

We should use life & death in relation to bring us to see the glory of life. We want the idea of death to inspire us in life. Death teaches us that we don't belong to each other, but to God.

Peace.

Peace is the fairest form of happiness.

Our office is to be peacemakers, which we are to fulfil by breathing love.

Which should bring peace through love.

To have peace in this life is to accept the conditions of life.

There is indeed a peace on earth, — but it is not the peace of inaction, of prosperity. It is the peace of him who accepts the conditions on which life is given, — who girds himself for the conflict, — who has a clear, strong faith that conflict is wisely ordered, and who has an earnest, in the energy it calls forth, of the perfection of his soul and the triumph of a higher *world*.

We need to work out the conflicts in our soul.

There is no peace but in subduing the enemies within the soul. Hostile principles involve War. We must subject the soul to sweet concord.

To be content w/ everything is to be a vegetable

Some persons are contented and easy from the extreme simplicity of their desires. — They are satisfied with little and with what is easily attained because other good excites no desire.

This is only insensibility : — it approaches the peace of a vegetable, — not of God who is infinite desire.

Joy — Happiness.

We need to be able to see beyond enjoyment.

Enjoyment is good to him who looks above it.

This thirst for happiness, — is it not a promise of full streams?

Has a man a right to throw away his own happiness any more than that of another?

Pleasure may perfect us as truly as prayer. (?)

we need moderation in pleasure or to not be dependent on it.

Moderation in pleasure, or absence of all *dependence* on it, is essential.

we need to know there is a higher order.

Everything depends upon the *habitual exercise* of the mind on a higher order of good. We cannot rise from a life steeped in pleasure, to the conception of that good which annihilates pleasure.

There is a joy which adorns life, — the overflowing of delight in beauty, in intellectual power, in those we love.

There is no religion in being unhappy.

we need to actively pursue happiness.

Happiness is not a gift, but an object to be secured. Are we not then to study it? Happiness is not to be advanced by anxiety about it. A spirit of confidence seems necessary to it. We are to watch over it by a kind of *neglect*.

Some, having found the Supreme Good and, in it, an inexhaustible fountain, living waters, are relieved from all anxieties, are superior to evils, and have all their capacities of pleasure quickened. — He who has no fear but of doing unworthily is in the true way to light heartedness.

We begin by expecting happiness from something outward. This is the delusion of childhood and of the infancy of human races. The progress

children n inferior people believe happiness comes from external sources; happiness is positioned w/in us.

of the mind consists in nothing so much as in the development of the consciousness that happiness has its seat and foundation *within*. Till we learn this we are ignorant indeed.

Joy comes from having *great interests*, not from idleness, — from great affections, not from selfishness, — from self-sacrifice, for this knits souls, — from great hopes.

Joy belongs to health of souls, and to health of body.

great interests give us joy. Idleness doesn't.

Some minds are light by the absence of all great thoughts and interests. They think only of trifles. Nothing weighs upon them.

Others are light through their own elasticity, energy, — and never lighter than when pressure calls for elasticity. This is the true light heartedness.

Ought we always to be meditating on our own and others' sins, — to be solemn? Is there not something strained and suspicious in that virtue which renounces the ordinary pleasures of life?

TO always focus on what is wrong w/ us is misguided; there are good things to.

Enjoyment through moral energy, through voluntary exclusion of depressing thoughts, through grateful opening of the mind to good, through desire to shed joy around us, is noble, and such is meant to be the joy of life.

Happiness = a deep, full, affectionate joy.

God & good beings take part in joy.

Happiness, meaning a deep, full, affectionate joy, is a most lovely thing.

Oh! the joy of enjoying, with the reflection that God and all good beings approve and partake our joy!

Sorrow — Pain.

Sorrow can have dignity in it.

Sorrow has its dignity. The individual forgets himself in his interest in another. — It is a sign of the extension of our being.

All have some pain; the soul shakes to its core.

Every life has some severe pain. In such events the soul aches through and through. The arrow pierces it. Its whole nature is suffering.

Mere suffering will not do us good. — Mere tears will not wash a living sin. The very severity of suffering leaves us harder, — a solemn thought. We may grow insensible.

Suffering just to suffer can leave us cold.

The mass of men are content with escaping pain, — and with animal good. How they acquiesce in death!

Pain, whether in this or the next world, is a low, selfish motive. Will not the character built on this motive partake throughout of its poverty?

We cannot, if we would, benefit others by per-

petual pain, hardship. We cannot endure it: — our nature forbids! God is not willing.

Pain is nothing if not wrongfully inflicted, — if it does not shock our moral sense.

Destiny.

Our steps tend somewhere.

We move along the earth-path and do not feel it; so every moment we change our position in life, yet seem to remain in the same circumstances.

In vain would human weakness throw off the iron necessity which is laid on it. Suffer we must. Fight we must, — or sink and perish.

A man thirsts for opportunities of knowledge — which are withheld. Nature denies him an eye to see with. — Poverty dooms him to toil.

Matter — Spirit.

We are bound by chains of matter. Are we not to burst these?

We are to escape the limits of space and time. What is most noble is not related to them. Truth is eternal and universal.

we won't help others by living in endless pain.

Pain should shock our moral senses

We aren't living aimlessly; we are going somewhere.

We need to struggle in life & not just give in. People want knowledge, but circumstances often limit people.

Our material world binds us. We need to escape the limits of space & time. Truth is beyond these b/c it is both eternal

A spiritual body raised in power is one which the soul informs. A glorified body is one through which the soul radiates, — which it uses, — which in no measure governs it.

Will the wicked be placed under the power of matter, — a hard tyranny, self chosen? Is it through moral conquest that we are to rise above the laws of matter? May the soul take the spiritual body out of these just as life now suspends chemical laws?

We are related to the Universe by thought, which needs this boundless whole, and delights in discovering Unity; — by love, sympathy, reverence, by will, energy, *power*, which are awakened by the consciousness of vast connection and design.

All nature has sprung from spirit, — is an expression of it, — has spiritual connections. Is the natural then to be opposed to the supernatural?

Nature is an expression of spirit, so we should'nt oppose natural & supernatural.

The Soul.

A great thing to have a soul in health!

The body is to die, and then the spirit is free. Are we not in this sense to die daily, — to liberate the spirit from the body?

A soul can be healthy.
When the body dies,
the spirit is set free.

All weakness is unspiritual; — all emotions which master us are such. Delicacy is not debility: it shrinks from the gross, not from the strong.

May we not come to feel sickness, darkness, coldness of the soul, as truly as of the body; to know when we are in the light, when the sun shines upon us, and when we are in darkness?

The spiritual in common life, — this is the great discovery.

Wealth may come to us by inheritance or chance, — not so inward life. We may sustain the body with little thought, — but not so the spiritual life.

We idolize wealth, for we know not how great the soul is. We have nothing with which to compare it.

Looking into our souls — seeing what is health, what harmony, what the disorder of sin — is a great means of awakening *power*.

Cannot the soul endure as much for duty as for honor, or through pride?

Christ commanded. Does not the soul too command *all* men to be just and holy?

To be weak is not spiritual.

Can't the body feel darkness, coldness, warmth & light like the body?

To see the spiritual in all life is a great insight.

The soul is great; nothing compares to it

By looking into our souls & seeing health & harmony is a power for awakening.

The soul commands us to be holy.

Is the soul as much wounded by sin among the ignorant as among the enlightened?

The soul can and must do nothing which degrades or stains it.

Be just to the soul. Study it. Grow more conscious of its higher action.

To look into the particular soul is the great sagacity.

A great thought strikes through the soul,— dissolves old connections, establishes new, revolutionizes the mind.

We are spirits too. To feel this is to act in harmony with spiritual worship.

Always in proposing a truth, aim at its reaching men's souls and working mightily.

There is one great office in life, — that of Soul Quickener.

Passiveness is the death of the soul. Is any evil so great as this!

The being we are nearest, we know the least of. We are ignorant of what is within.

The soul should not degrade itself. We can study the soul.

Great thoughts penetrate the soul & form new connections & alters the mind.

Whenever we speak of truth do so in a way to affect others.

The office of "Soul Quickener" is the greatest of all.

The soul should be active. A passive soul is a great evil.

we are ignorant of what is in us.

To form a fine statue from the stone is nothing compared with bringing out beauty, proportion, from the soul.

we should try to bring out the beauty of the soul.

Some flowers open at sunset and close at sunrise.

So some souls bloom unseen.

Sometimes we don't see the beauty of a soul.

The multitude, sunk in matter, cannot judge the spiritual man. He is not to expect any justice from them. They know nothing of whence or for what he lives.

The mass of people don't understand the spiritual life.

A godly jealousy over our own spirits, regarded as of divine origin, belongs to us, and we must not so give them away to others as to narrow or cast them down.

I believe we have a power over the soul by which we can take it in a great degree out of the power of external things.

we can control the soul.

We belong not to this world only, — to all worlds. We have connection with all spirits. When the soul is pierced by the loss of *one* friend, does not our vast connection comfort us?

we live among a large connection of friends

Aspiration — Prayer.

Looking up is our strength.

↕

Up is good.

To look far forward we must gain an eminence.

And now that Thou art doing so much for our happiness, may *we* not betray it.

We must not expect to be understood if we soar above the world.

Suffer us not after so many sicknesses, changes, and death of friends, to live heedlessly.

Seek always in the Universe *Unity*, *harmony*, — and, in these, *God*.

Give us simplicity, godly sincerity ; teach us to avoid false pretences and to be true to our convictions.

Whilst friends live may they show us, in all that is good, Thy goodness : when they die, may they carry us to Thee.

From the loss of our friends teach us how to enjoy and improve those who remain.

Let it be our happiness this day to add to the happiness of those around, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.

If we live above the world, people won't understand us.

We should seek unity, harmony, & God.

we want simplicity. we shouldn't be false.

We should allow the loss of a friend to teach us how to live better w/ those still alive.

We should try to relieve some [illegible] today.

Let the employment of this day leave no sorrow, no remembrance of wrong, at night, but may it be holy and profitable, blessed and innocent.

High aims, ends! Nothing low, selfish, — nothing tame, mechanical, — no bending to low standards. — Bringing the mind into contact with high, generous, pure, holy spirits, — not to yield to them, but to be kindled by them.

A great Idea lifts us above the power of evil. We can suffer for it. It is something impersonal.

A habit of prayer becomes mere formality unless we begin with the heart.

Are we to pray that God will make us holy by his immediate agency, any more than that he will make us rich?

God — Religion.

Nothing is supernatural but the divine. God is above nature. He is *the supernatural.*

God loved the world, — and how did he exercise that love; — in sending his son to fill it with *love.*

God is the happiest being in the universe. Can we not become happy by sympathy?

we should be like God & think of others.

Not he who talks most learnedly of God feels most his presence and perfection.

God thinks of all beings. — So should we.

We would see more of God because what we now see is so glorious!

nature points to the creator of it.

He who studies nature and denies God is as a man who reads a book and denies that it had an author.

channing sees God everywhere.

I believe in God: — with this conviction I go abroad and meet him everywhere.

Man would confine Thee to his church, — would subject Thee to his interests. We adore Thee as Infinite.

People often fail to connect w/ God.

Many traverse Heaven without meeting God there!

(?)

The soul is a chaos, without form and void — dark. God, — truth, — is the light, is the brooding spirit. The elements obey new affinities and arrange themselves into harmony, beauty.

soul is chaos. God is light.

It is the glory of God that he answers to the love of Infinity in the soul.

The soul has an infinity.

God speaks to us through the holy souls in which he dwells. Our sympathy with them is sympathy with God.

God is an ever developing Thought, the living water in us.

I am a child of God. I hear him described in language which shocks me. I hear acts ascribed to him which would disgrace a human sovereign, — acts unequalled in the record of tyranny. Shall I feel nothing?

I am sure Christianity will endure because it is founded on man's nature, — answers to his deepest wants, — his essential and noblest wants.

I do not say that what we now call Christianity is to live forever. I think not — I hope not. Christianity is obscured, — almost lost.

What a bond a great truth is! This was the glory of Christianity. It substituted a spiritual for an outward bond.

Men have labored for churches more than for religion.

The church is meant to make the free spirit, to aid its flight to God, not to subject it to *man*.

We have no forms in domestic life. Friend-

God dwells in souls.

God is the life source w/in us. People are children of God. We often speak of God in a way that would belittle a human tyrant. Christianity speaks to our deepest needs. We have created a christianity that is debased.

We struggle for churches, but not for religion. Churches should free the spirit, not enslave it.

The church should bring out what is spontaneous in the soul.

ship has none. Is not religion more free? The heart has its own mode of utterance, free, spontaneous. The soul is too great for forms: to bring it out is the end of churches: — machinery keeps it in.

Where now is the strength of the Catholic Church?

The name of Fénelon is a shield for his whole church. The virtue of that single soul is more than hosts.

We live in sight of religion as men do of the heavens or of stupendous mountains. An admirer of these, — a man who lives to them, may awaken our sensibility to them.

It is as incongruous to profess religion as to profess benevolence.

Religion is the adoration of goodness. Sin is the mind affected in a particular way.

The adoration of goodness, — this is religion.

Sin is not a distinct subsistence. It is the mind affected in a particular way.

The *right* to which we are bound is not *insulated*, but connected and one with the infinite rectitude, and with all the virtue of all being. In following it we promote the health of the universe.

The great, fundamental truths of religion are overlooked by many.

What! are the great fundamental truths of religion so obscure that intelligent men miss them!

What are called saints are not the most estimable.

Saints aren't always good people.

The world is so full of wonder that the wonderfulness of a future life is no argument against it.

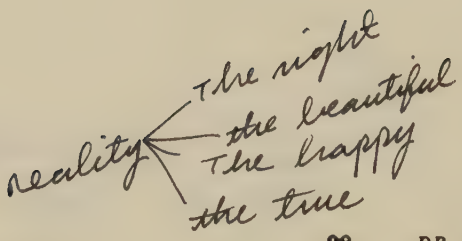
Our religion is laid in a corner. We think it much if a man, on any occasion, acknowledge it. Instead of appearing like the life it only discloses itself occasionally.

Is not the spirit bound down by the world in which we live? How we speak and act with reference to what is around us! So did not Christ. He gave out a nobler mind.

The anchorite, rejecting the outward for a dream of mysticism, erred. It must be rejected for true greatness, sanctity, — for distinct perfection.

Piety doesn't pretend to be heroic or act lofty.

True piety does not play the hero, — does not walk with solemn strides, — does not feel itself too great or good for any of the irreproachable pleasures of life. True greatness is akin to happiness and unlocks the springs of joy.



The right, beautiful, happy, true. — Are not all these one, — or different aspects of one reality?

when the soul controls the senses, this is holiness.

Holiness is the soul powerful over the senses, — free, unslaved by sense, clear to see the Divine, powerful to forsake all for it.

To serve one person is to serve all.

In serving each, we serve all, and ourselves as bound up with the living whole.

We see a special Providence in *means* coming unexpectedly, — in unexplained coincidences. If there be a miracle, why are means used? If we may pray for one miracle, why not for another? If for a miraculous cure, why not for patriarchal longevity? What bounds can be set?

If prayer simply expresses desire, it is of no worth.

To ask for what we want is no virtue. We shrink from asking men, and the less we ask, the better. — Prayer regarded as a mere expression of desire has no *worth*.

A universe requiring endless pain for its security! Is not this blasphemy against its author and against holy spirits?

To say that there should be endless pain in order to stabilize the universe, this debases the creator.

Infinite, endless punishment would make hell the most interesting spot in the universe. All the sympathies of Heaven would be turned towards it.

If such a place as hell existed, God would turn his compassion toward it.

Sensation.

Sensation is the first stage of the mind's development, the first affection of the soul, the beginning of our inward life.

The spirit is unfolded by its connection with the body. It is deeply indebted to the material organism with which it is allied.

Sound as we hear it from the great masters of music, as it comes to us charged with the thoughts and feelings of noble souls, does not seem to us unfit for Heaven; and the beautiful lights which are spread over creation, who of us does not hope to enjoy them forever?

It is not a nerve which sees or hears. It is *I* who see and hear. Sight and hearing are capacities of my soul.

We place the smell of the rose in the flower as its permanent abode. We place heat in the fire and sound in the harp, and suppose them to issue from these seats, and penetrate us through our organs. But in all this we cheat ourselves. The heat, the fragrance, the sound are in ourselves, are simply affections of the mind. The Aeolian harp simply vibrates, — the melancholy sound, which seems to swell from the instrument, belongs only to our own breast.

Sensation is part of the minds development. This is part of the inward life

The spirit needs the body to help it unfold.

The senses are capacities of the soul.

The senses are w/in us. They receive things from the outward world

They give value to these.

Sensations give the world its various qualities. The soul spreads its visions onto the world.

Sensation belongs to the mind as truly as the most abstract thoughts and refined affections.

We are apt to speak of sensations as flowing in upon us from the outward world. The truth is that they flow from us and furnish the Universe in its ever-varying robes.

We create what we delight in, — the soul transmutes the colorless, silent, cheerless earth into a paradise.

Nature, by impulses on the organs of sense, invites the mind to pour forth her boundless treasures, — and obedient to the summons the mighty enchantress sheds over heaven and earth, spring and autumn, cloud and ocean, a profusion of beauty which she cannot herself comprehend.

The sensualist and the spiritualist may both lay down their arms and cease their useless warfare. If they come to understand one another, they will find that they differ in little or nothing.

W/ impressions from the outside world, an impression of God can also arise.

No matter how an idea or mental affection springs up. — I can conceive of myself as so constituted that on the first impulse of light on the retina an intuition of God would have sprung up in my mind. With the first vibration of air on the ear, the idea of duty might have dawned on me. These grand convictions would have lost nothing of their grandeur in consequence of these

occasions of their appearance in my mind. — Ideas and feelings are to be estimated not by their mode of birth, but by their nature, and their correspondence to reality.

The soul is an unbounded force, seeking perpetual expansion, and if left to itself, it would break out into a chaos of sensation, thought, affection and will. It needs restraints to determine the order of its development, and to give it the possibility of moral self-control. The body, I apprehend, is ordained by God as this restraining, regulating power.

The soul has no bounds to its force. So it needs some restraint. The body is given to restrain it.

By union with the body the soul's activity is not created, but confined. The body is a prison, as the instinctive wisdom of all ages has taught, curbing the soul's action, except in particular directions and under particular conditions.

Instead of regarding sight and hearing as productions of the optic and auditory nerves, it may be proper to say that we are now confined to see and hear by these organs only.

It is astonishing how little we owe to the senses of what we trace to them. The world, as first revealed by them, is almost wholly different from the world we daily see.

That the soul is capable of other sensations besides those we experience, I cannot doubt; that

only five classes of sensations exist in the universe is most unlikely. The spirit is probably susceptible of an infinity of sensations as well as of thoughts.

through pleasure n pain, we see infinity.

Pleasure and pain are the earliest links of thought. Through these the soul first discovers infinity. In childhood it grasps a good beyond what it finds. A secret restlessness and discontent disturb the morning of life.

The indications of a vast good mix with our earliest pursuits.

Pleasure n pain also lead us to moral thoughts. Desire n duty begin to battle. Sensation then brings moral thoughts.

Pleasure and pain are also the first occasion of the action of the moral nature. — Through them the great struggle between desire and duty commences. Our moral history dates from their collision with our sense of right.

In this view what an important place they hold in the spirit's development! — Sensation, — the first occasion of moral energy and moral triumph!

There is no greater sign that the whole of life is our infancy than the fact that physical pain and pleasure keep us so much in motion, and are designed to place us under higher excitements, to sever the will from desire, to unite it with rational and moral impulses.

This is the soul's manhood, — but as yet how slowly have men made this progress!

We spend much of our life in a state of infancy.

Musical sounds call forth emotions within us which we experience from no other cause.

They seem to wind their way into depths of our nature which nothing else can visit. — Not only sounds, but certain combinations of color have a sentiment, if I may so say, and speak to the soul. There is something spiritual, too, in certain odors, — in the fragrance of the fields and flowers.

Even the lowest of all our sensations, that of taste, will, I believe, in a better age, when the animal nature is subjected, rise into a degree of dignity.

Our sensations often turn us toward, or may turn us toward, something more dignified.

The blue sky, the green fields, the hue and fragrance of flowers, the splendor of the rising and setting sun, and of the stars — how deeply do they work in the wise and pure soul!

What springs of thought and emotion do they unfold, — and how much of the happiness of the happiest may be traced to these influences!

The eye and the ear may become to us almost perpetual inlets of purifying pleasure, and the senses which at first chained us to this world may unlock with magical art infinite prospects beyond the world.

The wise soul allows nature to work on it. Nature unfold springs of thought.

Senses can be purifying.

The I or Self.

Every man knows what he means when he says "I" "myself" — he knows nothing else so

Senses can chain us to the world or point to prospects out of this world.

The "I" is the most simple thing ^ can't be analyzed.

well. Words cannot help him. The "I" cannot be analyzed. There is nothing more simple into which it can be resolved.

Consciousness is like *life*, — that which we all feel, which is infinite reality, — and which eludes our grasp and seems to vanish into a word, when we strive to define it.

The "I" remains the same. The "I" remains the same today as yesterday.

Life is revealed as something permanent. Our thoughts and sensations indeed are changing, and often fleet through the mind with the speed of lightning. But the "I" is the same. The joys, sorrows, hopes, fears, purposes, efforts of the past day or year may have gone never to return, may have perished forever, but I, who joyed and sorrowed, exist to-day, am one and the same as yesterday.

The "I" is permanent ^ gives life continuity.

It is this permanence of the I, which gives unity to our shifting lives, which binds into one our vast and varied experience, on which responsibility is founded, which puts us in possession of the past and the future, and is the condition of endless progress.

Perception.

The ends which the mind proposes determine the direction of its perceiving power. The philosopher, having for his end that great spiritual

The philosopher sees a higher law beyond what is directly seen.

Idea, Truth, subjects the material world to the keenest inspection, and detects in its phenomena the signs of unseen laws, and makes it a new world to his *age* by the truths which he associates with it.

So the artist, with the idea of Beauty to inspire and guide him, analyzes and groups anew the prospect which is a blank or confused, unmeaning expanse to a common spectator, and lives in the midst of an order and glory which his own spirit creates.

How much do we owe to this power of external perception! We are introduced to a magnificent inheritance. The universe becomes our property. The sublime heavens are our own. A kind of omnipresence is bestowed on us. We transport ourselves to other worlds.

From chaos we see order.

From scattered observations we construct the solar system, and get glimpses of the order of universal nature.

How grand, how awful, is this creation of God!

But there is something grander, and that is the spirit which can comprehend it, which can construct, unfold within itself, the Idea, the Image, of this boundless whole.

It must not be supposed that it is the grandeur of the Universe which makes the soul great. — This would be lost on us, were there not an inward grandeur corresponding to the outward.

We have an inward grandeur that allows us to see the greatness around us.

A great soul will see great things in the world; but a low soul will see base things.

A noble school is profitable only to noble spirits. The learner must have something great in order to receive great lessons.

The universe is to us what we make it.
It is the soul which aggrandizes nature.

Reflection.

People don't turn inward enough & examine their minds & their souls. We often live in self-ignorance of the dark world w/in us.

Most men for the want of turning the mind on itself live in great ignorance of its common operations.

They understand the motions of objects around much more than the movements of their own souls.

The inward world is a dark, confused, ever tossing ocean, and, through the obscurity and confusion under which the mind appears to itself, it is able not only to live in self-ignorance, but to practise imposition on itself, — hide its true motives from its own eye, — to ascribe to itself such as do not exist.

What we call discoveries are generally expansions of confused images or thoughts which have long pre-existed in the mind.

Our "discoveries" are often results of confused images.

Every man has within him treasures of wisdom which he does not suspect, — precious ore imbedded in crude thoughts. His power of inward per-

ception, like the infant's eye, glances over the surface. What is passing within himself he does not know. The volcano of passion is perceived at moments of eruption, but its deep workings are unseen.

We look down into the abysses of the soul with feelings of awe, resembling what are experienced on the brink of a precipice, whence the descending gaze sees at vast distances no bottom but a silent ocean of cloud.

This power of introspection is of inexpressible dignity. By this we become acquainted with spiritual existence, — we enter the spiritual world.

This glorious universe, of which material nature is the dim expression and semblance, is first revealed to us in our spirit. We enter it through the portal of our own soul. Even God is manifested within us. — The infinite Mind has impressed his image on ours, and through this alone we know him.

Intelligence, wisdom, power, love, joy, beauty, — these are intelligible to us through the dawning within ourselves.

By looking within, we find in the confused mass of our thoughts the elements of the grand thoughts of God.

It is wonderful that such a power as this does not impress us by its grandeur.

we all have an innate wisdom, but we don't often look w/in; if we do we see surfaces like a child would not the sources of our passions

Soul has an abyss to it.

Introspection lets ~~into~~ us into the spiritual world.

Our soul is the window to a glorious universe.

Our thoughts are the confused thoughts of God.

God manifests himself in us.

One would think that the temptation to plunge into this invisible world, and forget what surrounds us, would act on some minds at least with irresistible power. But such is not our destiny, and this spiritual asceticism would defeat itself. The mind by living within and watching itself perpetually would arrest its own flight and free expansion. Men, for want of reflection, too often waste life, and turn it not only to unprofitableness, but to bitterness.

Our lack of reflection leads us to waste life.

Conception.

The life which turns all to nourishment is the soul's, and through this alone outward things do us good.

People have different powers of conception.

There is an immense difference in the power of conception in different individuals. Some men's minds are picture galleries, filled with images of what they have seen, heard, etc. — The past springs up to them in the vivid colors of reality.

They are painting all their lives.

Relation.

Our knowledge of God, man, the universe, may be reduced very much to relations.

If God existed in utter, necessary disconnection

All life is relational.

from all other beings, where would be his omnipotence, omniscience, infinite love and impartial justice?

Strip man of his relations, and what do we leave of him? He has no private, no public history — no purpose — no progress — no good.

The mind can divide itself among many objects and its range of simultaneous thought continually increases, and in this we have a pledge of the vast domain to which thought is to extend itself in the progress of our existence.

The world stripped of its relations or manifested to us only in disconnected fragments would be stripped of all its glory. All beauty consists in proportion, harmony, — that is, it is in relation, so that the charm is derived from within. The world is a manifestation of God, is a sphere of human action, is a source of wisdom, only so far as its relations are discovered, — that is, so far as the mind invests it with its own treasures.

Memory.

Time is first revealed to us as *the past*. The faculty which recognizes this begins its action in the earliest stages of our being. We wake up and find ourselves plunged in this mysterious stream, always flowing, never beginning, never ending, and bearing us onward to unknown worlds.

The idea of time to which memory introduces us is one sign of the greatness of the mind.

It stretches out into the infinite. It awakens our interest in all which has been, and all which is to be.

By a few hints which geology furnishes, we go back thousands of centuries, while hope and fear rush into an endless future.

Nothing which has entered into our experience is ever lost.

The mind has infinite stores beneath its present consciousness.

The past is acting on us by a silent influence.

There is a far deeper life and motion within us than we can distinctly comprehend. The past is living in us when we think it dead.

In the future life, the mighty volume is to be opened, and we shall derive ever-growing wisdom from the dim, faded experience of the passing day.

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